



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Communications and Questions.

So many questions and communications of general interest are received by the editors of the Biblical World, that it has seemed best to publish such of them as seem especially important, together with such answers as may be suggested.

Will you kindly afford me counsel as to a few books I desire to buy? What is the best Old Testament introduction, so far as up-to-date knowledge, thoroughness and evangelical spirit is concerned? Is there now anything better than Driver regarding the latter point? What is there in New Testament introduction with the above qualities? With regard to Messianic prophecies or the kingdom of God in the Old Testament, how does Delitzsch's work bear comparison with others? Who has done for Jeremiah and Ezekiel what Delitzsch did for Isaiah and the Psalms? Is it wise to buy anything on Daniel now?

H. A. R.

There is nothing better in Old Testament introduction, so far as the points raised are concerned, than the work of Driver. The best New Testament introduction from a conservative point of view is that of Salmon. Delitzsch is not so good for Messianic prophecy as Orelli (*Old Testament Prophecy*), who will also be found valuable for work upon Jeremiah and Ezekiel. It is not wise to buy anything in English on Daniel at present.

Will you indicate the most important works on Old Testament introduction?

Several of the most important works on this subject are in German and have not been translated. A few of these will first be mentioned. Quite old but of value is the work of de Wette, *Einleitung*, 7th ed., 1869, edited by Schrader. Bleek, *Einleitung in das Alte Testament*, 4th ed., 1878, edited by Wellhausen, is of special value on certain points, particularly higher criticism and textual criticism. The fifth edition, 1886, omits some of the material of the fourth edition. Others of importance are Riehm, *Einleitung in das Alte Testament*, Vol. I., 1889, Vol. II., 1890; Reuss *Die Geschichte der Heiligen Schriften Alten Testaments*, 2d ed., 1890; Cornill, *Einleitung in das Alte Testament*, 2d ed., 1892; and König, *Einleitung in das Alte Testament*, 1893. Of special importance is Kuenen's *Historisch-kritische Einleitung in die Bücher des Alten Testaments*, in three parts, which is usually quoted under the Dutch

name, *Historisch-critisch Onderzoek*, 2d ed., 1885-92, of which it is a translation. This is admirable in its fulness of treatment and fairness of spirit. With these may be put, although it deals less with the books themselves than with their constituent parts, Wildeboer, *Die Litteratur des Alten Testaments*, 1895, which is a translation from the Dutch. Of English works, the following may be mentioned: Keil, *Introduction*, 2 volumes, 1869, a translation from the German; C. H. H. Wright, *Introduction*, 2d ed., 1891; *Book by Book*, 1892, prepared by several men of eminence; and Driver, *Introduction*, 1891, which has reappeared since in new editions without material change. The last is probably the best work in English on the subject. Its presentation of disputed subjects from both points of view enables the average reader to judge somewhat for himself. Many others might be mentioned, some of considerable value. No attempt has been made to indicate the particular views held by each author, this list will be found to include all shades of opinion.

What language did Christ and the apostles speak?

This much agitated question cannot be said to have been finally settled as yet. It will be sufficient here to indicate the general course of the arguments which have been used. There are several undoubted facts, which, however, seem somewhat contradictory. (1) Hebrew, as the language of conversation in Palestine, was supplanted by Aramaic about the third century B. C. It still continued, however, to be used in the worship, and to a certain extent to be understood by the people. (2) The official language of Palestine under the Romans was prevailingly Greek rather than Latin. (3) The whole of the New Testament, as we now have it, is written in Greek, and it must be remembered that the authors are the apostles and their companions. An original gospel is supposed, on considerable evidence, to have been written in Aramaic, which has been lost. (4) The Old Testament was chiefly used in the form of the Septuagint, or Greek translation. This is shown, among other evidence, by the fact that a majority of the New Testament quotations of the Old are from the Septuagint. These facts certainly show an acquaintance of the apostles with Greek, and might be thought to indicate that Greek had supplanted Aramaic, as Aramaic did Hebrew, as the ordinary language of intercourse. But another fact is opposed to this. (5) The gospels contain numerous traces of the vernacular language of the people. These consist of more than twenty single words and proper names, such as Abba, Barabbas, etc., together with several sentences used by Jesus given in the original, all of which are plainly Aramaic. This may be considered as decisive in favor of the Aramaic as the popular language. At the same time, probably Christ and all the apostles were acquainted with Greek, and perhaps used it in conversation on official occasions. Other arguments are used, which, however, point to the same general conclusion.